6: Peters E-5 (1948-1950) 1965 MT9 Libyan Bedouin MT9
Cyrenaica

571 231 264 182 between man and man, although the various cereal dishes which constitute their regular meals are said to have a similar effect.

The son who continues to eat with his father "as he always had been doing," also continues to accept his authority. Indeed he could do little else at this stage, for he lacks the economic means to cut away. Neither at marriage nor after is there any transfer of wealth from father to son. The new tent recently pitched is no more than a dormitory to which the young couple retire at night. During the daytime the son is still to be seen in his father's tent, and, in the male quarters, things appear to be much the same as before. In the female quarters, the only superficial change is the more frequent appearance among the women of one who, before marriage, often sat among them if she had been a close neighbour or a close cousin previously, or of an additional helper if she had come from afar. On the surface things remain "as they always have been," although in fact, a whole set of changes have been initiated.

593 585 182 [425] [556]

852 881 764 *Rites de passage* are few among the Bedouin. A man's progress in life is ceremonially marked by only four events: his birth, circumcision, marriage and burial. His development into manhood is not marked by clearly defined stages. About the age of seven, the henna markings on the front of a boy's shirt for protection from the evil eye are not renewed, the cowrie shell stitched to the front of his cap as a kind of talisman against the evil eye is removed and he is no longer permitted free access to the women's quarters. As he grows older, he will be instructed in goat-herding, and later taught to follow the sheep. In his late teens he will have to undertake the more arduous and responsible task of herding the camels. Coincident with camel-herding, he may be given a gun by his father. Shortly afterwards he must undertake the stringent test of manhood, a journey to a distant oasis for dates. These changes are not marked off by a *rite de passage*. The rites a man undergoes during the course of a lifetime are minimal, and in the sense that they are concerned with only the basic events in a man's life anywhere (save for circumcision, which is a minor celebration anyway), they are irreducible. Moreover, the rituals which exist do not comprehend the same multiplicity of relationships as rituals which occur in many other African societies.[4] It is true that the ceremonies referred to in this chapter by no means include all the Bedouin rituals. It is also true that the events mentioned vary in elaboration, and in the number of symbols present in them, but they are not multiplied or reduced for different people.

858 789 857 233 883 233 [431] [411] [484] [885] 852 88 796 [171] [554]

In this context it is important to stress that we are here dealing with a lineage society where social differentiation is not built up into differences of rank, where the roles to which a man succeeds are almost wholly captured by his kinship relationships with other men and which are sociologically to be distinguished from the roles a man enters into by acquisition of office,

[613] [554] [602]

[4] See, for example, the elaboration of rituals discussed in M. Gluckman (Ed.), *Essays on the Ritual of Social Relations*. Manchester: University of Manchester Press, 1962.

9: Murray E.K-3,4 (ca. 1910-1935) 1935 MT9 Libyan Bedouin MT9
Egypt

436 of thinking in money, and they reckon blood-money in cash
178 (£300) and not in camels, as Bedouin should.

• 484 The more adventurous make, annually, long and waterless
245 journeys to the oases of Siwa and Bahariya to remove the date crop, and, after their own wants are provided for, a good profit usually results from the sale of the remainder.

181 An Egyptian critic, who should know them only too well,[1] calls them "haughty, independent, and untrustworthy in character. They are dull and so abnormally lazy that they have no desire whatever to do more than they learnt (when young)". But he puts this down to the nature of the country; less generous critics ascribe the nature of the country to them!

173 619 Besides the descendants from 'Ali's three sons, 'Ali el-Abyad, 'Ali el-Ahmar, and Sineina, a large section called Sinaqra reckons its descent from Sinqir, a mysterious white man who was wrecked and washed up on the coast near Salum some time in the seventeenth century.[2] These are the true Awlad 'Ali, whose sections live mingled together in the most intricate fashion. Among them live also the Jumei'at, who invited them into the country, and various families of other *murabitin*, such as Qat'an, Awlad Suleiman, Hawara, Habun, etc.

619 To distinguish themselves from their vassals, the Awlad 'Ali call themselves *hurr* free, and the *murabitin* are divided into various grades, according as they pay tribute or not.

The Awlad 'Ali are divided into three main divisions, with section (*badanat*) and subsections (*'eilat*) as follows. Some of these are so numerous that they practically constitute fresh tribes of their own.

I. Awlad Kharuf

[193] These are the descendants of 'Ali el-Abyad ("The White"), the eldest son of 'Ali bin 'Aqar bin Dib, and are subdivided again into:

Section.	*Subsections.*
(1) 'Eilet Bu Hindi	'Eilet Bu Zayyana, 'Eilet Bahiya, 'Eilet Da'ud
(2) 'Eilet Bu Diya	'Eilet Ibrahim, 'Eilet Jereisat
(3) Awlad Mansur	El-Afrad, El-Tawa'il, 'Eilet 'Abd Allah

[1] Muhammad Bey Wasfi, for many years Inspector at Borg el-'Arab.
[2] Their sheikh told Hamilton in 1853, there were seven generations between him and Sinqir.